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OF

UNITY.

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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PREFATORY.

For the third time "UNITY" yields the larger part of its space to the interests of the Western Unitarian Conference. This number will be used as an Annual by that body, and we hope it will contribute, somewhat, to the interest and efficiency of the Annual Session, which convenes for business this morning, at Milwaukee, as well as to strengthen the bonds of fraternity between the scattered workers throughout the wide West.

This third UNITY Annual is offered to the 26th Annual Session of this conference, which celebrates its 28th Anniversary in this meeting. Twice during the trying days of our last war the Unitarians of the West thought that a Conference was of little significance, until they were sure of a country in which to plant it, and so the Annual Meetings were omitted.

The relation of UNITY to this Conference is purely an unwritten one. The bonds are those of the spirit, and not of the letter; yet their constituency are so far identical, and their aims so similar, that it is not strange if our readers may not always be able to tell where the Editor ends, and the Secretary begins.

The Report of the Treasurer, J. Shippen, Esq.; of the Sunday School Society, by F. L. Hosmer; of Mrs. Jones on the work of the women of the conference, and Miss Beal's report on the Literary and Social Club life, in connection with the Liberal churches of the West, will be noticed in next issue, also reports of the Milwaukee meetings.

EDITORIAL.

R. L. H.

THE WESTERN UNITARIAN CONFERENCE,

Whose annual meeting is held in Milwaukee this week, brings together thoughtful men and women, from many parts of these Western States, to consult about the best means to promote religion without binding people with the special religious creeds of the past.

We think that there are many thousands of intelligent people in these States, in and outside of churches, who want some religious associations, where they can unite in getting and doing good, without being limited in their beliefs and in their search for more religious light. They also want to bring up their children religiously, where their young and tender minds shall be trained in religious and moral ways according to the best light we now have on these very important things. Without blaming or censuring anybody, we may say, these are times in which there is a very great and general dissatisfaction concerning the common religious teaching. Scientific knowledge is growing, and shames the popular religious teaching more and more every year. Therefore there is great need of religious societies and Sunday-schools and the dissemination of good literature, in harmony with the best intelligence of the age, and to have these multiplied. This Western Conference would gladly, if it could, organize religious societies and Sunday-schools, and libraries of the best religious literature, in every Western town. It seeks to do this according to its ability. Alas! so limited! Some of the

MEANS ALREADY USED

are these: By voluntary contributions annually from some churches, the Secretary of the Conference, Rev. J. Ll. Jones, of Janesville, Wis., is employed part of his time in visiting places where there is need of liberal religious societies such as we mentioned. He often travels for nights and days to preach and lecture and converse on the religious needs of our times. He does much in getting local religious conferences in many States appointed and sustained, where many good sermons and essays are delivered and means and ways discussed. He also gives much of his time (without any salary) to edit this paper, UNITY, which has exactly the same aim as the Conference, though it is not financially connected with the Conference. Some of us think that it should be so connected, because it is trying to do in its way what the Conference endeavors to do. A Western Sunday-School Society is also doing good work in publishing and circulating Sunday-school lessons and services and music, and several literary tools to aid in training children and youth reasonably, in accordance with scientific methods in religion. Headquarters are established at 75 Madison street, Chicago, where Unitarian and other freshest literature is kept on hand, and where all communications in relation to this kind of religious need and work will be promptly attended to. There is also a Woman's Liberal Union in connection with the headquarters in Chicago, anxious to organize religious and literary societies or clubs in many places, and ready to render helps, if applied to, in forming such clubs anywhere.

These are some of the means that are used to promote a religion in favor of full liberty of thought and hearty fellowship, in order to produce in men and women the best character. This important work would go on much more rapidly if we had more

ENTHUSIASM, MONEY, AND MEN.

If the friends of this kind of religion could be stirred up to feel more intensely the need of spreading it, then more money would be given to sustain more liberal societies and ministers where they are needed—our UNITY paper could be enlarged and improved, and become a mighty power for purity and righteousness and reasonableness, in religion and politics. O, what need is there for a journal that will stand for truth and right, above all sects and parties, and be strong and popular enough to be a terror to bigots and evil-doers!

This is one of the great needs of our day. But much money is necessary to start and sustain it.

Pərhaps real liberal religion needs *men* even more than money; men of brain ability and tender affections; men that can interest and enthuse the common people; men rational and reverential; men that can teach well without being "dry sticks"; men that will not be disrespectful toward good folks called "old fogies"; men that are alive and progressive, and yet considerate of other people's consciences; men that will go out anywhere to serve religious freedom and fervor, regardless of salary, feeling assured that they will be financially paid by and by, as their value is found out. There are a few such men, but they are more scarce than money.

Those of our readers who are acquainted with the Western Conference in its aim, methods, and needs, will excuse us for these few plain words of needed information.

SOME DIFFICULTIES.

Many religious people who want religious societies with large liberty of thought, are such readers and thinkers as to demand the best preachers in small towns and communities, just such as large cities demand, when such small places can pay only for small talents. So many liberal in religion cannot call a minister such as they want, and so would rather be without any minister than call one that is not "smart" enough. This is probably the case in hundreds of places. And where there is no minister, seldom is there a religious society maintained in a live, growing condition. What a pity it is that these friends of religion and liberty do not oftener organize Sunday-schools and hold religious meetings regularly, even on a small scale in parlors, and have short discourses and conversations by men and women who are not "ordained," in the technical sense! Methodism in England thrived that way. Thousands of men who earned their living at their various trades through the week, would preach and hold religious services regularly on Sundays in thousands of places that could not support ordained preachers. We believe that there are very many well educated men and women among the liberal religious people of the West who could do much good that way, if some plan were devised to employ them. Why will not the Western Conference try to start some such system? Some new methods ought to be tried.

WHAT IS THE DIFFERENCE?

Some intensely earnest men grow in an orthodox church until they cannot sincerely conform any longer with the creed and usages of that church, so they have to go elsewhere. They find a Liberal church, professing to have no creed, its lines of longitude and latitude purely "*imaginary*," still as real as if printed in a book and sanctioned by council! These men keep growing (if it is growth) till they can no longer keep within the *imaginary* boundary of that liberal church, and they *must* say so in order to be sincere. And now they have to leave again, and find some larger liberty. The orthodox brethren parted with them in tears, said they were sorry to have such good men go, and said that they hoped these men might keep friendly with them—that differences of opinion ought not to make them strangers and enemies to each other. But they had to part. They had also to part exactly the same from the liberal church, and the brethren of that church also hoped that they might keep friendly with them. These departing men know well that, in both cases, however friendly they may meet with those they parted from, they will never be looked upon as if they had not parted. Now, what is the difference between the two partings? To be sure, the orthodox church professed to have limitations and boundaries, and stuck to them. The liberal church had its boundaries further off, and professed to have none; still it had them quite as surely, as the brethren found when they went over to them. There is no need to quarrel about these facts. Let us frankly confess that every church has its boundaries.

CHURCHES IN HOMES.

Since there are so many liberal religious people scattered over these States in communities where there are no liberal churches, and no Sunday-schools to which they can send their children, only those which teach children what they must deny when they get older, how important for such people to have some religious services and teachings regularly at their homes! Without advocating the formality of family prayers and saying "grace" before every meal, it seems to us that instructions in religion, according to the best light we have now, would be very helpful to children. Liberal religious parents should be good priests and Sunday-school teachers to their own children. There are now so many helps in new books and lessons to teach young people reasonable religion on the surer basis, according to scientific methods. To a great extent, real, great reforms start in homes. The mothers rock the coming men who will rock the continents with their talents and characters. The outlines of a nation's history are drawn in its homes. Parents stand nearest the world's heart; they are the fountains of moral and social life, and give to its streams the hues and directions they please. Who should naturally take more interest in the children than their own parents? Rationalists in religion need to think much of this. Let them have little churches and moral schools in their homes.

THE CATHOLIC CHURCH.

J. LL. J.

A correspondent is solicitous lest *Unity* should not do its duty in opposing the Catholic Church; is fearful that we are too tolerant of the catholic conscience, and is waiting to know where we stand before he subscribes. It is not likely that we will be seriously suspected of a leaning toward papacy. We think that the pillars of *Unity* have little hope of ever wearing Cardinal hats. Yet we are con-

strained to recognize the good there is even in Rome. We would not forget the great contribution of the Romish Church to modern civilization. The art it has fostered, the noble buildings it has reared, the grand anthems it has chanted, the tender lives it has nurtured, and the wholesome checks it to-day throws around a class which our Protestantism seems powerless to deal with, and without which checks, life would be less safe and property less valuable. We are not blind to the social antagonism between the genius of Romanism, and the Freedom, Fellowship and Character in Religion which *Unity* stands for; yet we believe that the subtle leaven of education, the holy seductions of learning, reaching them through our public schools, our colleges, the lyceums and the newspaper, are the honest and only reconcilers. Notwithstanding the determined effort of the priesthood, the great bulk of the Catholic children of America do attend our public schools. While this is so, no great violence will be done to American institutions by the Church of Rome. We do not propose, as our correspondent fears, to respect the Catholic conscience to the neglect of the Protestant conscience; but we would, if we could, produce so tender a conscience in the Protestants that they will have a kindly respect for the conscience even of an opponent. It ill becomes the friends of *Unity* to undertake to fight bigotry with bigotry. It is not a pleasing sight to see one superstition assailed by the devotees of another, as is now so often witnessed. The Catholic church has successfully resisted for three hundred years the denunciations of Protestantism, but when the spirit of *Unity* obtains we will kill it with kindness.

Contributed Articles.

THE LIBERAL PREACHERS OF ENGLAND OUT OF THE PULPIT.

I.

GEORGE MACDONALD, LL. D.

ALICE WILLIAMS BROTHERTON.

Turning from the Liberal preachers of America out of the pulpit, to those of England; one of the first names to arrest attention is that of George MacDonald,

A lineal descendant of the MacDonald's of Glencoe, the stern resistance of the ancestors to arbitrary rule, is transmutted in their descendant into a manly rebellion against the fetters which an equally tyrannic spiritual doctrine would place upon the mind and soul of the believer. Preacher, poet, and novelist by turns, he seems, at length, to have abandoned the pulpit for the pen, in the conviction that this is, to-day, the sword of the spirit, which is mighty to prevail against bigotry and vice.

It has been asserted that had MacDonald chosen verse instead of prose, as the vehicle of his thoughts, we should have had another great name to add to the roll of poets of the nineteenth century. But, although, some of his briefer lyrics and "godly ballants," in dialect, have rare charm and finish, a poet he is not—if we use the word in its strictest and strong sense,meaning not only one endowed with poetic insight,but the finished artist in words, metre, melody, and form. MacDonald's thoughts flow too fast to be held by any boundaries of rhyme and metre, his inspiration is no well-spring, but a torrent rushing fierce and fast; he must find words for his thoughts where he can, without waiting for turn of phrase or elaboration of melody, must digress, if need be, to this side or that, gliding here over shallows, deepening there into a lake. And this is not the method of the poet, whose work, great or small, must follow certain fixed laws of art, which even the genius of a Browning can not set at naught without producing something, which, however powerful or grand, is yet not poetry.

Since "form is an essential part of the fullness of the whole" let us be grateful then, that the form which George MacDonald's work has taken is that of the novel, that he has wisely chosen this attractive medium of fiction, to convey to us truths, which could hardly be better told in any other way. As a preacher *in* the pulpit he might be prolix—an Aberdeen collegian could not well be otherwise. As a poet he might sin against the canons of his art since his is scarcely that delicate balancing of parts, that subordinating of detail to the rounding of the whole, which is essential to the perfect poem; but the very attributes which prevent his excelling as preacher or poet, constitute his chief charm as a novelist; to the deep moral purpose of the reformer he adds the poets' love of nature and ability

> "To see beyond the barren Real
> The tender grace of the Ideal."

therefore he can not be content to make the telling of a story the end and aim of his work, but uses his gift as a means to a noble end, the conveying of a healthful moral lesson, the liberalizing of the thought of the day.

Scores of men and women will read a novel who will hardly enter the doors of a church. "Let me write the novels of a people and I care not who shapes its laws," the philosopher would shape his thought to-day. Woe to the false prophets of sensationalism, who corrupt the youth of the land with flashy sentiment and feverish passion! Verily, they have their reward in a passing popularity, but pernicious as is their influence, it is a passing one by its very nature, and as it dies the true prophets step to the front.

Thackeray, Geo. Eliot, MacDonald, Yonge, Mulock, Oliphant, have a larger audience to-day than ever before, and their books are gradually moulding the thought and principles of countless young souls.

Of late a youth whose pockets overflowed with Dime novels and sensational trash, gravely recommended to me, as reading, at once interesting and improving, the writings of Geo. Eliot and Thackeray; and another brought me the "Young Alcides" as a book, which he felt, that I "would really appreciate," and I forbore to say that these books had become part of my life and thought before their recommenders had emerged from round-abouts and the Latin Grammar, accepting this as a hopeful sign of the advance of the boys and girls, of this generation, toward an appreciation of pure and strong literature.

The "sweetness and light" of MacDonald's books make them more attractive to young people, than the sterner works of Geo. Eliot. There is no quesfion as to the relative strength of the two writers, but the very fact that the Scotchman can not rival the Englishwoman in her unique power of pyschological vivisection, makes him all the pleasanter reading. His novels are a healthy tonic for the mind, and it is an open question whether this can be said of the greater writer. There is a joyousness about his description of nature, that is infectious. His is a mind open to the winds of heaven, to the sunshine and the starlight, with a love comprehensive enough to enfold the Alps, and the wayside blossom. If he reads the open secret of nature with eyes that see clearer than the most, none the less is the inner eye open to read the mysteries of mind and soul. We find in his pages nothing of narrowness and sectarianism, but much of the deep truths that underlie christianity—the truth that is religion. His style is pure, his thought always elevated, his teaching helpful and true, and his power as a moral agent, an advancer of liberal truths, there is none to dispute.

His early position in the Presbyterian kirk gives him, too, a certain audience, difficult to be reached by any other author. An Evangelist, according to the orthodox idea, he carries his really liberal teachings into what was once the stronghold of bigotry and dogma. We who are born liberal christians, inheriting our theology from a line of emancipated ancestors, can hardly realize how inrooted, in the orthodox mind, is the feeling that

"Nature is Sin, and Mind is Devil."

or comprehend that his "Robert Falconer" is the experience of a living soul writhing under the terrors and the restraints of Calvinism. The writer has lived his chapters before he could portray these agonies of spirit. Total depravity, election, eternal punishment—he does not fear to handle these themes without gloves; and the result of his boldness of speech and clearness of reasoning, is seen in the gradual amelioration of the old harsh doctrines in many orthodox families. He does not fear to grapple with the spectre Doubt, strongest of all the phantoms of the brain,

"The man who feareth, Lord, to doubt,
In that fear doubteth Thee!"

he sings in "The Disciple," and proves in prose what he asserts in song; and many a mind becalmed in that "fog-like misery dumb," which may, at times, fall on the most earnest seeker after truth, has found in "Robert Falconer" and "David Elginbrod" the answer to problems that vexed it sore; many a weary soul turns comforted from the pages that speak eternal love and truth, the brotherhood of man, the kinship with all things divine.

It is not the province of this paper to enter upon a discussion of plot and style, and the delineation of individual characters, but, even at the risk of being accused of filling out our space with extracts, we cannot refrain from quoting a few of the detached thoughts which live in the memory long after the outlines of story and characters have become misty and vague.

"People talk about special providences, I believe in the providence, but not in the specialty. . . . It would be better if they could believe that the whole matter is one grand providence."

"Where there was work for any one, there was at least justification of his existence."

"Whatever is capable of aspiring, must be troubled that it may wake and aspire."

"There is great power in quiet, for God is in it."

"It is not when we are nearest to anything that we know best what it is.

"No man ever sank under the burden of the day. It is when to-morrow's burden is added to the burden of to-day that the weight is more than a man can bear."

"I know *now* that it was Jesus Christ, and not theology, that filled the hearts of the men who wrote those Epistles."

"But it needs strength to be *still*."

"Man is made to be that which he is most capable of desiring."

"He ('Polwarth') never doubted that his work as much as his bread would be given him."

"Better to have the poet's heart than brain,
Feeling than song!"

"More even than a knowledge of the truth is a readiness to receive it."

"All the doors that lead inward to the secret place of the Most High, are doors outwards—out of self—out of smallness—out of wrong."

"For the created to know perfectly, would be to be damned for ever in the nutshell of the finite."

Against that morbid dwelling upon certain melancholy and despairing moods, which mar too much of the literature and art of the day, George MacDonald uplifts his testimony in words which many a writer would do well to lay to heart.

"Let the hopeless moods at least, if not the hopeless men, be silent," says the Vicar of Marshmallow to the young artist.

"I do not approve of the poem, just because there is no hope in it. It lacks that touch or hint of *red*, which is as essential to every poem as to every picture—the life-blood—the one pure color. In his hopeful moods let a man put on his singing robes and chant aloud the words of gladness—or grief, I care not which—to his fellows; in his hours of hopelessness, let him utter his thoughts only to his inarticulate violin; let him commune with his own heart, on his bed, and be still; let him speak to God, face to face, if he may—only he cannot do that and be hopeless; but let him not sing aloud in such a mood into the hearts of his fellows, for he cannot do them much good thereby."

His books are mirrors of human experience. His people strike one as real people, not mere phantoms of the author's brain, moved at his will. Even that most unpleasant creation Euphrasia, in "David Elginbrod," has a something pitifully human about her. His good people, are possibly,

too good, and in the delineation of his bad ones he seems, sometimes, to forget that

> "There is a soul of goodness in things evil,
> Would men observingly distil it out."

but we take thankfully what he is pleased to give us, since we feel that the motives that actuate these people are human motives; we sympathize with their loves and hates, their down-fallings and upward-strivings, as we do with those of a next-door neighbor.

And it is because of the very humanity of these people, and the broad spirit of humanity underlying every utterance of the writer, that there are helpful lessons for the denizens of a work-a-day world to be drawn from his pages. There is hardly a chapter from which could not be culled a line or a sentence worthy to be made the text of a sermon, or the central thought of a poem. A thinker himself, his pages teem with food for thought: a worker, and no unfaithful one, he is the incentive to hopeful earnest effort in others. Hope and Action are, throughout, his watch-words, and the prime teaching of his writings, one and all, may be summed up in the singer's words—

> "Whoever fears God, fears to sit at ease.
> I count that heaven itself is only work
> To a surer issue."

> How many among us at this very hour
> Do forge a life-long trouble for ourselves,
> By taking true for false, or false for true;
> Here thro' the feeble twilight of this world
> Groping, how many, until we pass and reach
> That other, where we see as we are seen.
>
> —*Tennyson.*

Immortality will come to such as are fit for it, and he who would be a great soul in future, must be a great soul now.

—*Emerson.*

Annual Reports.

FIFTH ANNUAL REPORT OF JENK. LL. JONES, SECRETARY OF THE WESTERN UNITARIAN CONFERENCE.

Presented at Milwaukee, June 16, 1880.

In accordance with the instructions of the Executive Committee of your Board of Directors, I herewith present reports of the year's work and the present condition of our cause in the several States organized within our boundaries. The reports are based on returns made by the individual societies, on the blanks that are annually sent from this office. They are made out, when possible, by the Secretaries of the local Conferences, or the Directors of the Western Unitarian Conference.

THE PACIFIC SLOPE.

There has been something very like a stampede among the workers whom we were able to report last year in this western West. Geo. H. Young broke first, leaving Santa Barbara for New England. E. I. Galvin, of Walla Walla, followed, but Chicago intercepted his march and retained him in the Western work. Lastly, D. N. Utter left Olympia, and came West by moving East as far as Kansas City. His brave little *Unitarian Advocate* has been merged into UNITY. We doubt not that the work of these brethren remains after them.

Portland, Oregon, where T. L. Eliot labors, and San Francisco, Cal., under the tillage of Horatio Stebbins, are the self-reliant and self-sufficient posts in this farthest West, which seem to be unmindful of us, as they send us no reports. Neither have we any tidings from San Jose. Santa Barbara, without a pastor, still keeps up hopeful organization. Rev. F. G. Peabody, sojourning there for health, has preached for them four Sundays this year. Being freed from the responsibility and anxiety of a pastor, the Society are busying themselves with procuring a church. They have already raised $600, and have a building 28 by 38 sufficiently completed and furnished to hold services in. They have furnished themselves with an organ, and, as the chairman reports, "though our statistics might show the society to be asleep, it has shown by its works that it does not propose to die or sleep either, but to go on and finish its church, which will have no ornament in the shape of a mortgage upon it, trusting, when the next year comes round, to be able to fill the blanks in the circular of the Western Conference with credit to itself and profit to the cause." Meanwhile, it's the old story: "We are looking for a young man of talent to come over and help us, and if he can work in the spirit that we are willing to, and has sufficient of the self-sacrificing, missionary spirit to work on, even though he does not receive a large amount, we are sure of our success. . . . The kind of pastor we need is a man of culture and push as well, who will preach his own doctrines and have charity for our neighbors of a different faith."

From Los Angelos, John D. Wells, who was with us a year ago, reports a society out of debt, owning an organ and the fixtures of their hall, and a successful year's work, a series of evening studies of "Great Men and their Good Words," and on "Unitarian Doctrine," largely attended; also a successful series of entertainments, known as "Unitarian Thursdays," at which they welcome many of other denominations. The only weakness hinted at is that the largeness of the pastor's family makes the smallness of the salary dangerous.

From San Diego we have word of the heroic holding of a difficult point in the interest of the future; small realizations, but great expectations. Finest heroism to work for it. Friend Cronyn writes: "I want to put the society into active connection with the Western Unitarian Conference, but I am obliged to wait just now. The papers, memberships, annual contributions, etc., I am exceedingly anxious to represent ourselves in, but I am obliged to forego, since every member of us is living on 'a biscuit a meal,' so to say—*i. e.*, close economy is a stringent necessity just now, but it will not be so long. I hope and think that if we can hold out a year or two, you will get from us some love demonstrations. Our present policy of 'masterly inactivity' is chafing to me, but I bear with it for a while for the sake of the hope grounded on the faith in our future, and a faith in the noble faith represented by the Western Unitarian Conference." J. Ll. J.

THE WEST MISSOURI VALLEY.

This vast field comes to us again with only the inspiration of a great need. The far away church at Denver, disconsolate over the loss of Mr. Alger, has not yet found courage to try to find another man.

At Greeley, Col., they have $500 pledged for a six months experiment, if only the man can be found.

North Platte has its little chapel, useful for village gather-

ings, but its walls resound not with the gospel for which they were reared.

Omaha is the cathedral town of Nebraska, but the stump of a cathedral they have there has been badly mortgaged, and has been rescued from the sheriff's hammer only by the timely aid of the A. U. A. Spite of discouragements, W. E. Copeland has held the post rigorously, counts seventy-five families in his parish, and an audience that has increased ten per cent. during the year. He has done considerable week-night missionary work throughout the State, of which he is Unitarian pastor-at-large.

At Waterville, Kansas, C. H. Richards endured for a while and then fell back, as prudence dictated. One boy, however full of prophetic power, cannot rationalize a State.

Lawrence, Kansas, is one of the most interesting fields in the West, though largely tilled by lay talent. A successful Sunday-school and systematic social life, carried on by busy men and busy women, is something worth mentioning. Rev. C. G. Howland, of Kalamazoo, gave them six weeks relief and encourgement, and we yet hope that the field and the man, so well suited to each other, may be joined in happy wedlock. J. LL. J.

MISSOURI.

Three churches represent our cause, as far as it is now organized, in this State. At Springfield, Leavenworth, and St, Joseph. No activities are reported, though an excellent nucleus of liberal people is known to exist, only waiting the hour and the man, to flame out like the bush of Moses.

1. The church of the Messiah, in St. Louis, dating from 1834, maintains even more than the full current of its prosperity. It owes no one anything, but good will, of which it has a large paid up capital. With nearly 200 families in earnest fellowship, and congregations averaging 400 to 500 throughout the year, and the best choir in town. $12,000 raised for current expenses, and generous contributions towards our missionary work; the report is very interesting reading. But, when we proceed further, and find about $125,000 more put down for the erection of the fine new Mission House, and the new Church—all in one year—we lift up our hands in praise and admiration. It is not often that such goodness is combined with such ability.

2. The church of the Unity, St. Louis, has just entered upon its eleventh year. By a slow but steady growth the ten or a dozen families, who were united in building this chapel, in 1870, have become seventy, or seventy-five, in number. This church has congregational singing. Raises about $3,500 for current expenses. This year it has sent only one-half its assessment to the Western Conference. But it has raised on back indebtedness $1,500, leaving its present indebtedness $5,000; the hope is that by the end of this year the whole of the debt will be provided for. It has had two months vacation this year.

3. A hopeful statement comes to us from the First Unitarian Society of Kansas City. It is one of the most prosperous cities of the West. After a considerable interval of inactivity, the church has engaged the services of Rev. D. N. Utter, with every prospect of a happy and profitable relationship. There are now forty families belonging to this organization. A few years of earnest united work, pastor and people, in that live, plastic, whole-souled, liberty-loving town, and the number will be doubled. J. C. LEARNED,
Director of W. U. C.

IOWA.

I have had reports from five societies—Keokuk, Davenport, Des Moines, Iowa City and Humboldt. Of these,

Keokuk has raised $212 for the State Conference. The church has suffered greatly during the year in the successive deaths of prominent members, among whom are Dr. Freeman Knowles, the farmer President of the I. U. A., and Wm. Leighton, both among the first founders of the society.

Davenport has paid off $300 of back indebtedness, and has raised $125 for State Conference, Services have been kept up for ten months, one service per Sunday.

Des Moines has raised during the year over $800 in support of its semi-monthly services. Since Mr. Effinger's departure, April 1st, the services have been kept up by supplies sent by the Association. They feel the need of a minister settled in their midst.

Humboldt is building a church, and has raised for this purpose, during the year, $2000. They have had services throughout the year, with evening lectures part of the time, and a flourishing Sunday-school full of promise. Societies for literary and social culture have been maintained in Davenport, Des Moines, and Humboldt.

The State Association, incorporated during the year, under the name of The Iowa Association of Unitarian and other Independent Churches, has, besides its annual Conference at Des Moines, held an autumnal Conference at Keokuk, with good results. It deeply laments the loss of its missionary, Rev. J. R. Effinger, who, for two years and ten months, did excellent work for the Association and the spread of Liberal ideas. The most pressing question of the hour is, Who will fill his place? It has raised during the year, for State work, $578, and through its missionary $759 besides, making a total of $1,337.

During his ten months' work, Mr. Effinger spoke at seven different points, several of them quite remote from Des Moines, his centre, involving 6,910 miles travel. He made nine monthly visits to Spencer, five to Mason City, and preached twice each month at Des Moines; during the last three months of his stay having service every Sunday.

Concerning the places not organized, there has been nothing done at Spencer since Mr. Effinger's departure. We hope to revive and continue the interest there. At Strawberry Point little has been done since Mr. Sample left. Mr. Mesmer preached for them three months, and $200 was raised to defray expensee.

It has been the wish of the Association to sustain permanent work at Ottumwa, but the way has not yet seemed clear. Rev. D. H. Rogan is preaching to the Universalist society of Cedar Rapids.

There is an energetic little society at Storm Lake, Buena Vista county, known as the Liberal Christian Association. It seems at present full of vitality, is paying $800 for semi-monthly preaching from B. F. Snook, Universalist. It has raised during the year nearly $3,000 for a church building, which will be ready to dedicate next October. At Mt. Pleasant, the Universalist society has services half the time, under the ministry of Rev. B. F. Rogers, late of Wisconsin. A live Sunday-school keeps the society in working order, even when without a minister. MRS. C. T. COLE, Sec. I. U. A.

ILLINOIS.

The Illinois fraternity of Liberal religious societies has held two sessions the past year as it has every year since its

organization in 1875. The last, held in April, was a joint meeting with the Wisconsin Unitarian conference. Denominations not distinctly Unitarian were represented in these meetings. The diversity in unity was forcibly exemplified. The papers were excellent and some of them of marked value. The discussions were free and fearless. There was no miss in programmes. The attendance was large, and a good degree of public interest was awakened. The October conference was held in Geneva; the April session at Rockford. Ample appreciation as to its influence was manifested at both places.

The fraternity rarely has occasion to seek a place for its sittings. It is rather sought and spoken for sometimes a year in advance.

So far as reported the societies composing the fraternity are in a healthy condition. During the past year old debts to the amount of $31,600 have been liquidated, $30,000 of which Unity church, of Chicago, has paid, and now rejoices in not owing a "nickel". One church only reports back indebtedness. Most of those not reported are known to be doing well. Taken as a whole there is an increase in attendance, some having received liberal accessions. Activities too are manifestly increasing, though reports are not so explicit on this point as could be desired. The conviction is growing that our societies ought to be the centers of larger influence for the promotion of every good word and work.

Through the efficient agency of Miss M. A. Safford two new societies have lately come into existence, one located at Hamilton, the other at Sonora, both of Hancock county. In the former place Miss Safford commenced speaking fifteen months ago on alternate Sundays. Her average congregation has been 50 or more. Nine months ago she opened a service on her vacant Sunday at the latter place. The attendance has been even larger than at Hamilton. Both societies are in good working order, and are warmly welcomed as members of our fraternity. Many other places in our state are ripe for organization. The want is a bright, good man or woman who can afford to work for a time without much compensation.

The long slumbering society at Mattoon which for the last three or four years has been frequently suspected of being dead, has this year aroused itself, paid off the crushing debt of $1,600, and is enjoying active life, sharing with Shelbyville the pastoral care of the ever busy Douthit.

Reports have been received from all the societies interested in this fraternity except those at Geneva and Rockford. The Third Church of Chicago has also awakened into hopeful life during the year.

The following changes are to be noted in relation to pastorates: Rev. E. I. Galvin has been settled over the Third church, of Chicago, and Rev. J. R. Effinger has been called to the pulpit of Bloomington vacated by Rev. J. S. Thompson. Unity church, of Chicago, is still looking for the man to take the place of Robert Collyer, whose loss is felt throughout the West.

CHESTER COVELL,
Buda, Ill. Sec'y. of I. F. of L. R. S.

WISCONSIN.

The Wisconsin Conference of Unitarian and other Independent Societies held its annual meeting at Kenosha in December last, a two days session, and the spring session conjointly with the Illinois fraternity at Rockford in May. Five societies send returns reporting regular activities as follows: St. Paul, Minn., Unity church maintains Sunday services ten months in the year, Sunday School for the twelve months, is out of debt; has paid $113 into the treasury of the Western conference, $63 more than the assessment, and is hoping for a new church building for next year, a "wee one."

At Madison the infant society enters upon its second year of life with hopefulness, counting some forty families in its parish, and an audience that, frequently, exhausts the capacity of the little Jewish synagogue in which they meet. They are out of debt, but need a home of their own.

The Liberal Christian church of Wyoming, a iittle parish of six families, has maintained a Sunday School every Sunday and preaching every other Sunday during the year, with an average audience of fifty, in charge of Rev. W. C, Wright, of Madison, secretary of the conference,

Janesville has had its services ten months in the year with an uninterrupted Snnday School.

Milwaukee, the oldest and largest society in the conference, being 21 years old, has maintained regular services with ninety families in the parish.

Kenosha has been lying dormant for a year, but is preparing to resume September next under the leadership of Rev. R, L. Herbert.

At Mukwanago a society known as the Unitarian and Universalist Church has dedicated a new church, and has conducted regular Sunday services half of the time and lay meetings the other half. Preaching by Rev. S. W. Sutton, of Stoughton.

The aggregate of the five societies reported shows 246 families, furnishing an aggregate audience of 520, raising for home expenses $7,365; for western conference $278; for the woman's work nearly $50; with no indebtedness.

Of missionary work done within the limits of the conference mention ought to be made of the large amount of work done by Mr. Gannett, of St. Paul, for UNITY and the Sunday School interests; the gratuitous editing of UNITY for one year by Mr. Simmons, of Madison, who has also spoken at Mukwanago, Oregon and Wyoming. Mr. Gordon, of Milwaukee, has done much practical work in his city and state, such as assisting in organizing the Wisconsin Humane Society, of which he is acting vice president; working for equal taxation, and the reformatory treatment of insanity, pauperism, crime and other social evils.

Mr. Wright has spoken at Brodhead in addition to his work at Wyoming.

Mr. Jones has been preaching fortnightly, on Sunday evenings, at Cooksville, 20 miles from Janesville; monthly, Sunday afternoons, at Turtle, 13 miles from Janesville, and during the winter held a series of week night meetings at Edgerton. In July last a grove meeting was held at Wyoming, at which Messrs. Wright, Simmons, Herbert and Jones addressed a large audience. J. LL. J.

MICHIGAN.

The Michigan Conference contains seven societies, each of which keeps up regular service and sustains a minister, viz., at Detroit, Rev. T. B. Forbush, pastor; Jackson, Rev. Ira C. Billman, pastor; Kalamazoo, Rev. C. G. Howland, pastor; Grand Haven, Rev. S. W. Sanple, pastor; Muskegon, Rev. F. E. Kittredge, pastor, and Ann Arbor, Rev. J. T. Sunderland, pastor. There are also six or eight places in the State where companies of Liberals have done something in the way of organization and support at least occasional

preaching. The conference holds two regular meetings annually, The meeting last autumn was at Grand Haven and the one this spring at Kalamazoo. A "conference extraordinary" was held in Jackson in January in connection with the dedication of the new church there. Also the missionary committee of the conference, assisted by the pastors of the state, have carried on extra conferences or two day meetings at Coldwater, Adrian, Battle Creek, Hastings, Lowell and Port Huron.

A Unitarian movement has recently been started at East Saginaw mainly through the instrumentality of Rev. F. E. Kittredge. East Saginaw is the third largest city in the state and contains a strong Liberal element. It is hoped that we may be able to report a permanent society there soon with pastor and regular services. It is believed, too that Adrian and Coldwater are ready, the two places together, to give support to a pastor if the "right man" can be found.

As to the seven organized societies in the state there is not much to be reported except a year of quiet work and, seemingly, reasonable prosperity. Only five of the seven have sent me reports, and hence I cannot give statistics of much value. Of the five societies that have reported to me four speak of increase of congregations; three report services every Sunday of the year with no closing of the church for minister's vacation; four have two services a day; two have contributed to the Western Conference; four report indebtedness amounting in all to $13,100; amount raised by four societies for current expenses (Detroit not included) $6,800, of which Jackson raised $4,000.

Two of the pastors in the state have resigned within the year, viz., Rev. Calvin Stebbins, of Detroit, who has left the state, and Rev. Mr. Kittredge, of Muskegon, who has entered the state missionary work. Muskegon is now without a pastor. Detroit has settled Rev. T. B. Forbush, of Chicago, who was installed over his new charge early in May. A year ago Rev. Mr. Howland had temporarily severed his connection with the Kalamazoo society, but he has since resumed his pastoral relation with the society and will still carry forward the work with which he has been connected so long. The society at Jackson under the energetic leadership of Rev. Ira C. Billman, a recent accession to our ranks from the Congregatioualists, has had a year of quite remarkable prosperity, having greatly increased its membership and built and paid for a new and handsome house of worship. The societies of Grand Haven, Charlotte and Ann Arbor have gone forward steadily during the year without changes of pastors or anything special to report except regular work done and steady, quiet prosperity,

J. T. SUNDERLAND,
Director of W. U. C. for Michigan.

Ann Arbor, June 3d, 1880.

INDIANA.

There have been one Conference and one Grove Meeting in the State in the past year. A Conference was held at Evansville in November, at which Revs. Jones, Snyder, Crooker and Chainey participated. The attendance was not large, but considerable interest was awakened in the society, and many good words were said. A Grove Meeting was held at Hanna in July, at which some four hundred people were present, and addresses were made by Revs. Forbush, Duncan and Crooker, and by Hon. F. Church. The practical outcome of the meeting was the establishment of a Sunday School, having fifty pupils enrolled. It is now doing good work, having supplied itself with S. S. literature and a library of fifty volumes.

Mr. W. C. Litchfield was installed at Hobart in May, last year, and continued there as an efficient pastor until April, when sickness in his family compelled him to return to his former home in South Scituate, Mass. The Hobart society has maintained services every Sunday during the year, with an average attendance of eighty-five. They have purchased a new bell and established a parish library of 500 volumes,—enterprises largely due to Mr. Litchfield. The parish raised $450 for various purposes.

At Valparaiso, the work, long neglected, was resumed by J. H. Crooker, the first Sunday in July, 1879, since which time he has spoken there every Sunday evening, riding from La Porte, twenty-three miles distant, in afternoon after speaking in La Porte in the morning. Valparaiso is the seat of a Normal College, having an attendance of 1,400 pupils. The old members of the society have been very much interested in the work, and though few in numbers, have worked well and paid liberally. The audiences have been uniformly large, composed largely of students. Over 30,000 pages of lectures, etc., have been distributed at this point. Great interest has been manifested by these students, and it is an exceptionally good field for the spread of our ideas. The society has raised for various purposes some $300; the A. U. A. has voted Mr. Crooker $200, and Unity Church, Boston, through Rev. M. J. Savage, its pastor, contributed $100. The few earnest Unitarians at Valparaiso are anxious to have the work go on, and stand ready to do all that they can to sustain services. The students give every evidence of deep interest in the maintenance of the society.

At La Porte there has been a steady growth since September last. The society is out of debt, the church building has been improved, ten families have been added to its membership, its congregations have nearly doubled, and $1,200 have been contributed in the past year to its support. Mr. Crooker has been settled for three years. The feeling has come that it is now an established institution. The Sunday School is too small, yet good work has been done in it. Its pastor has spoken in surrounding towns, aside from Valparaiso, thirty-nine times, and in every place thus visited there is a growing interest in our work. From this point some 30,000 pages of tracts, etc., have been distributed.

At Evansville the society built in the fall a nice brick parsonage adjacent to the church, at a cost of $1,000, about one-half of which was paid, and the other rests as a debt on the whole property. Mr. Chainey has, during the year, given various courses of lectures which have been largely attended. In April last Mr. Chainey presented his resignation, accompanied by various statements of changes in beliefs and purposes which made it a conscientious duty on his part to withdraw from the leadership of the society. Since then various complications have arisen which are lamentable, the upshot of which cannot now be seen. It is hoped, however, that any temporary interruption may speedily be followed by united, earnest work for these practical ends, in the presence of which speculative differences may wisely be put aside. Mr. Chainey has also continued his work at Booneville with encouraging prospects.

At Indianapolis the central point has been held by Rev. G. W. Cooke, with great persistency. He has brought to his pulpit the results of indefatigable study, and his thoughtful discourses have had a wide reading through the columns of

the press at home and elsewhere. The hard soil here will call for laborious tilling, with but meagre harvesting for some time yet.

J. H. CROOKER,
Sec'y of the Indiana Conference of Unitarian and other Independent Societies.

OHIO.

In the Unitarian Year-book, Ohio is credited with seven churches, the Apocalyptic number. Austinburg, Cincinnati, Cleveland, Columbus, Marietta, Sandusky, and Toledo. To these should be added Yellow Springs, where Prof. Gilman, of Antioch College, preaches every Sunday. Of the above seven churches, three are without a minister, and regular services have not been maintained of late years; namely, Austinburg, Columbus, and Sandusky. Annual reports, in answer to the Western Secretary's circular, have been received from Cincinnati, Cleveland, Marietta, and also from Meadville, Penn., which practically belongs to our Ohio family, as does also the Society at Buffalo, N. Y. All report sustained, and some increased interest and strength during the past year. Our "State Conference" partially organized last year at Cincinnati, has not yet got to work. Two days' meetings, however, were held last Autumn, in Springfield, where some interest was found and quickened. There are several thriving towns in the State, where we hope to hold such meetings in the year to come, and, in time, to develop strength sufficient for sustained societies. Exceptional demands of home-work on the part of some, have added to the difficulties of distance and fewness of number, to prevent co-operation to this end, the past year.

The church at Cincinnati, (Mr. Wendte's,) is our oldest within the State, having celebrated its fiftieth anniversary the past year. It reports also the largest congregation, "about 170 families." Morning services have been held through ten months of the year, and there have been ten evening lectures. A new organ has been put in the church. "Unity Club" has sustained an excellent course of Sunday afternoon dime lectures the past winter, with an average attendance of 1,100, besides doing other good work. The church has also been largely represented in the "Associated Charities" work, and the free Kindergarten movement.

Our church at Marietta, under Mr. Lusk, has held two services on the Sunday, through eleven months of the year, who has also held some meetings in towns adjacent. The church has lost some families by removal from town.

The Meadville church (Prof. Bixby) has held morning services throughout the year, with evening services alternate Sundays; reports "a little" increase in attendance, and some outside preaching, in a missionary way, at Chatauqua Lake and Columbus, Penn. No debt of any sort, "we settle up as we go."

Buffalo is anxiously waiting the completion of a handsome new church, which will be ready in the fall.

Our Cleveland "Unity" is happy in its new church-home, a neat and pretty structure of Amherst stone, Gothic in style, but with a cheerful, instead of the "dim" religious light. 'Dedication" is deferred till some future time. The cost of the building, including furnishing, was about $15,000, and the lot cost as much more. A new organ (Messrs. Steere & Turner, Springfield, Mass., Makers) has just been put in. With the new church have come new accessions to the congregation, and the people are united, and hopeful of the future. It is the harvest of many sowings, and witnesses to the labors of all who have helped to plant the seed.

F. L. H.

BELOW THE OHIO RIVER.

An inspiriting word comes from our solitary Society South of the Ohio. The Louisville church has been active and hopeful under the leadership of C. J. K. Jones, a new worker in our vineyard. The audiences have greatly increased, and for four months of the year Mr. Jones has preached at New Albany, Ind. It would seem as if no where on the globe is our gospel of character and fraternity so much needed, at the present time, as in the distracted, and what is even worse, the disheartened regions of the South. When will we of the North realize, not only our duty, but our opportunity in this matter, and go to these people with the only efficient means of reconstruction? Now that the revered and wise senior pastor of our church at Louisville, is relieved from the pressing cares of the parish, by his vigorous colleague, is it not possible for us to secure the appointment of Bro. Heywood, as Minister-at-large for the South? He, by virtue of his long acquaintance with these people, and they with him, is peculiarly adapted to this delicate, yet all-important Missionary work. A few months spent in visiting some of the most important cities of the South-West, would, we believe, develop possibilities to our work that would be surprising.

J. L. J

AMERICAN UNITARIAN ASSOCIATION.

Any exhibit of the Unitarian work in the West, would be very incomplete without a mention of the important aid of the A. U. A. Its helpful hand has been felt at one time or another by nearly all of the churches in the West. And now many of our most important workers and workshops would fall from our list if the A. U. A were to with-hold its provi dence, as the examination of the following list will show furnished us by the secretary, Rev. R. R. Shiffen.

Western Appropriations.

Meadville Theological School, Bixby's Lectures	$300.00
" " " to the Brooke's Fund	200.00
" " " Aid to Students	500.00
Prof. Gilman, at Antioch College, Ohio	700.00
Antioch Lectures at Wilberforce (African) University	400.00
J. H. Crooker, of La Porte, Ind	200.00
George Chainey, Evansville	150.00
George W. Cooke, Indianapolis	300.00
J. T. Sunderland, Ann Arbor, Mich	1800.00
J. L. Douthit, Southern Illinois	700.00
H. M. Simmons, Madison, Wis	1200.00
Oscar Clute, Iowa City, Iowa	1200.00
On Church Debt, Omaha, Neb	1000.00
J. D. Wells, Los Angelos, Cal	500.00
David N. Utter, Olympia, W. T	1000.00
Matton, Ill., Church Debt (Special)	1600.00
Total	$11,750.00

CHICAGO WOMEN'S LIBERAL UNION.

The above society held its last regular meeting for the year May 31st, at which time officers were elected for the ensuing year. (See directory page 134.) The missionary work of the past year has been confined to sending liberal and current periodical literature to a few small country societies such as stood in need of help of this kind, and came within reach of our means. We hope to perfect some more systematic arrangement by which this part of our work can be more successfully prosecuted another year. Such excellent reading matter and material for thought as our Liberal publications contain ought never to be destroyed or sold to the rag vend-

ers, but be allowed to wear itself out through the handling of the many readers who are only too glad to receive it if we will but take a little pains to send it. Another part of the missionary work, that which the Union is chiefly concerned in, is its share of the support of the Western Unitarian headquarters. The three churches of Chicago have contributed through the Union towards this object about $225, $100 coming from the Church of the Messiah, $50 from the Unity Aid Society, $14 from the Third church, and the remainder being raised by various efforts of the members. The Union has held regular meetings the last Monday in every month. The studies have been continued in the course of Religious History commenced the preceding year. Though the attendance has been small and many things have contributed to discourage us not a little, we have hope and faith in the future. As the women's work in the conference takes on more definite shape the Union will reach a better understanding of its part of the work and relation to the Liberal interests of the West. Our future never looked more promising. We hope to accomplish good rather than great things and to feel our way along to an increasing usefulness. C. P. W.

UNITARIAN HEADQUARTERS AND BOOK-ROOM.

When the rooms were opened, November 1, 1878, a doubting friend—a minister—remarked, "You will soon be casting about for something to do to fill up the idle time." I have never been able to find time within office hours, and sometimes extending far over, that was not heavily mortgaged by duties that could not be put aside.

Our beginning as a Book-room was made possible by the Western Unitarian Conference, through its Executive Committee becoming responsible for the rent,—the President, Mr. D. L. Shorey, signing the lease. The American Unitarian Association of Boston made a grant of $200, which was sent in books. The stock was increased by consignments from time to time from the Putnams of New York, who are strongly in sympathy with us, and from private individuals who have left books on commission.

To this department must be added the books purchased on orders from our city booksellers, and from which we derive some revenue, though we depend upon it chiefly as a means of bringing other interests into notice and as a help to country ministers with small salaries, whom we can supply with books at a rather lower rate than they can procure them elsewhere. UNITY agreed to pay $200 on the salary of the Superintendent,—the Chicago Women's Liberal Religious Union, in connection with the Unitarian women of the West, becoming responsible for the remainder of it. The W. U. S. S. Society pay the salary of our indispensable "Johnny," our tireless errand boy.

We have sold about $500 worth of books, all of them Liberal books. We have converted the books of the A. U A. into their cash equivalent, and our present stock, though small, is all salable, and we are not in debt.

The second interest is that of the Western Unitarian S. S. Society, a society that is rapidly increasing its usefulness. When this room was opened, it had existed for several years, doing a good, though crippled, work by reason of its lack of a home. It had fragments of the time of our *over*-busy Western Secretary, but the real and urgent wants of a large number of Western Sunday Schools were not met, and could not be until there was some settled and central office of publication and issue. There were a few lessons in stock, and the stereotype plates of some of them were also owned by the society. These, with a goodly number of tracts sent from the A. U. A., made up our first stock in trade.

Since November 1, 1878, the S. S. Society has published six special services,—two Christmas, two Easter, and two Flower service,—which have been sold extensively in the East as well as West. Of the last, an Easter service prepared by Mr. Herford, nearly 6,000 were sold. It has published a Song and Service Book, prepared by Rev. J. Vila Blake, issuing twenty-five hundred copies at different times, of which only 275 copies remain. It has published three series of Sunday School Lessons, namely, "Corner Stones of Character," "Home Life," and "School Life," in two forms as Lesson slips, and in pamphlet form. These have had a wide circulation; 21,060 Lesson slips of two lessons each have been printed and most of them sold, and are in daily demand both in the East and West. They are being occasionally introduced into the public schools, where their influence for good can hardly be estimated. To show you the recognition away from home, I give you this extract from the Springfield (Mass.) *Republican* of May 22, 1880:

A series of "Lesson Papers" has recently fallen under my notice, which I venture to commend to the attention of such parents and teachers as are not more timorous about names and accepted formularies than intent upon the heart of things. These lessons are not of the "International" series, nor do they follow that scheme, but will never be out of date or foreign to human needs till the millenium. The particular series which lies before me, is entitled "Corner Stones of Character," and is issued by the "Western Unitarian Sunday School Society," 75 Madison street, Room 57, Chicago, Ill. Price, 10 cents.

The "Corner Stone" series was prepared by Mrs. Wells (daughter of Dr. Gannett), of Boston, who states in a brief preface her intention "to merely outline a series of talks between the teacher and her class of Sunday School children, on practical subjects, each one viewed in the triple light of duty to God, to one's self, and to others, with special emphasis laid on the last point, that the child may feel himself to be a necessary part of humanity, therefore having duties toward it."

These Lessons have been most kindly noticed before in the *Republican*, as well as some other Eastern papers. Some of the public school teachers of Madison, Wis., of Lawrence, Kansas, and one or two in Galesburg, Ill., are using them, and a call has been made by one or two of the School Boards of the public schools in Eastern cities for an edition without the words "Unitarian Sunday School," for their use.

This influence cannot easily be over-estimated and deserves to be fully recognized as an element of strength and usefulness.

We have also published a series of "Rules to Make Home Pleasant." They were found in a Quaker home in Philadelphia by the president of the society who asked the privilege of publishing them for general use. We have sold of these over 500 copies.

We have also published three series of illustrated cards which have had a wide sale both East and West.

No greater evidence of the need of the work we have been doing can be given than that our publications have been sold as largely in the East as in the West. When we supply Sunday Schools from Bangor, Maine, to Los Angeles, Cal., as we have done during the past year, we have surely proven not only our right to exist, *but to have a home.*

I would say in conclusion of this branch of my report that the society has a good supply of material in stock, none of it dead, but all very live matter. It owns the stereotype plates

of all the lessons. *It has no debts*, and it will report at the conference with some surplus. Another year it will, I trust, be able to do more.

Now last but by no means least we come to the paper which has helped to bring about all this result. UNITY, the paper started as a venture, which has not only grown in size but in importance more rapidly than even its friends, who are not intimately connected with its work, realize. When I say in importance I mean as a recognized moral force in the country. The editors have been too modest to proclaim the hearty words of approval it has met from some of the foremost men and women of the country who are among its subscribers; or to say anything of the recognition it has received from good and well-established journals both at home and abroad.

At the beginning of the third year of its existence it has a fair subscription list of paying subscribers. It has no debts, and has every prospect of increasing during the coming year.

Through its pages the headquarters, as a book room and the Sunday School society, have become so widely known. Without it they could have done but little.

Neither could UNITY have done what it has but for its home, the Western Unitarian headquarters, thus showing how mutually dependent these interests have been one upon the other.

Thus we see that the Headquarters, though represeuting *Unit*arianism, is doing a *trinity* of good through these three institutions.

There is a fourth interest which must not be ignored in this enumeration, *i. e.*, the Western Unitarian Headquarters as the home of liberal ideas; a place where the door stands open to all those who are interested in us in any way to stop and feel at home; a central spot where information concerning our ideas, our churches or our work as a denomination can be had by any one applying; a place from whence can be sent books and papers to those hungering for the Liberal gospel.

To sum it all up, this unpretending back room, this "upper chamber," means a great deal and must come to mean a great deal more to the actual life and work of the Western Unitarian Conference. The conference meets once a year to discuss measures as well as principles, but when it disbands and its delegates return to their homes, the good work there germinated by the counseling together must be taken up and made a living and active principle by practical application. True this is done so far as they can by ministers and societies, but more than that is needed. There should be co-operation, union of the many in one in a work that does not cease with the summer vacation, to be taken up in the autumn, but goes right on. This is the work we are trying to do in this room. This is the work you have furthered so nobly in the eighteen months just passed.

F. L. ROBERTS,
Superintendent.

SUMMARY.

The general survey of these reports reveals no special growth or signal triumph, but there is a steady, unquestioned strengthening of position in every State. Our societies are beginning to realize that next to the sinfulness of sin, is the sinfulness of debt. The movement begun last year, looking toward the destruction of mortgages, has evidently continued during the year. The few debt-laden churches are evidently smitten with the sense of guilt, and are girding their loins for the last struggle with this arch enemy of the modern church.

Two new Churches, a Parsonage, and a Mission School and Home have been built for us during the year, viz., at Jackson, Cleveland, Evansville, Ind,, and St. Louis, at a cost of something over $60,000, and two fine churches, are well under way at Buffalo and St Louis, the entire cost of the two will probably be $150,000. in all of which we may rejoice if we keep in mind Prof. Huxley's warning to the Trustees of the John Hopkins Universitv, when last in this country. "BEWARE OF ARCHITECTS!"

The churches at Mattoon, Ill., Kansas City, Mo., and the Third Church of Chicago, have been aroused into hopeful life during the year. Revs. Robert Collyer, Geo. H. Young, Wm. R. Alger, C. H. Rickards, Calvin Stebbin, J. S. Thompson and W. C. Litchfield, have been lured eastward during the year,—evidence of the rugged road the liberal worker in the west has to travel, and of the greener pasture lands that lie to the eastward. But the work remains, and other workers are forthcoming.

The one most hopeful sign of the year is the increasing courage on the part of local conferences, and the growing amount of home work done,—minor conferences held at missionary outposts, where but two or three of the brethren are assembled make their appearance almost for the first time in this year's report. The somewhat tardy but altogether cheerful and hearty response of the women, through their respective local societies, as shown in the report of Mrs. Jones (to be printed in next *Unity*), is also a most encouraging sign.

THE SECRETARY'S WORK.

Of my own work it is not necessary to speak at length, for with it you are sufficiently acquainted. Notwithstanding the united efforts of myself and friends to reduce the quantity of work incumbent on the Secretary, it still has borne him on to the verge of physical bankruptcy, involving more outlay of energy, time and travel than ever before, as the following aggregate shows: Last year your Secretary traveled 10,790 miles; this year, by the first of May (the end of the year proper), it was 14,676, and by this time, he has traveled since last we met an aggregate of 19,714 miles. Last year our files showed 800 communications. This year, independent of what is recieved at headquarters, has reached 940. Last year I visited 32 places, and delivered 64 sermons and lectures; this year I have visited 41 places, have preached and lectured 78 times, and made 73 addresses independent of my home work. Have met the brethren 15 times at conferences, grove meetings, ordinations, installations and dedications. The places visited by me, where I have spoken during the year, are as follows: Chicago, Geneva, Evanston and Rockford, Ill.; Hobart, Evansville, Booneville, La Porte and Valparaiso, Ind.; Des Moines, Humboldt, Algona and Keokuk, Iowa; Kansas City and St. Louis, Mo.; Lawrence and Waterville, Kansas; Cooksvllle, Evansville, Wyoming, Monroe, Madison, Broadhead, Stoughton, Kenosha, Albion, Prairie du Chien, River Falls, Edgerton, Lima, Beloit and Turtle, Wis.; St. Paul, Minn.; Grand Haven, Detroit and Kalamazoo, Mich.; Springfield, O., Meadville, Pa., Weir's Landing, N. H., Boston and Springfield, Mass. I have also twice represented the West at the A. U. A. office in Boston, and have met the students in the divinity schools in Cambridge and Meadville, in consultation over the western world. Since the first of March I have given special attention to *Unity*, feeling that it was more directly related to the success

of our work than any other claimant upon my attention. It speaks for itself.

In conclusion, I am delighted to report your Secretary's salary all paid. For the first time in his official career, his salary has been paid quarterly with commendable promptness. This is due partly, may I hope, to your increasing confidence in the work, and the growing habit of giving; but largely is it owing, without a doubt, to the efficient and ever-vigilant co-operation of your Treasurer, my friend and co-laborer, Joseph Shippen.

Brethren, the problem I would leave with you, is how to carry this work on with still greater efficiency. Your Secretary hopes that his five years' service entitles him to a release. Is it not time for the second relief?

Respectfully submitted.

JENK. LL. JONES, Secretary.

JANESVILLE, Wis., June 10, 1880.

NOTES FROM THE FIELD.

J. LL. J.

"What news abroad i' the world?"

GENESEO, ILL.—Touching and altogether fitting must have been the way in which Bro. Miller celebrated Flower Sunday with his Sunday School on the 30th ult. In the morning there was a children's service and christening of babes. In the beautiful quiet of early evening the children took their flowers to the cemetery and laid them upon the graves not only of fallen war heroes, but also upon those of their own Church fellowship and Sunday School love circle, who had fallen in the battle of life. Such observances, springing unbidden from soil most unecclesiastical and non-ritualistic, assures us that the poetry of religion is safely entrenched in the human heart, dogmatic theology notwithstanding.

A DOUBTING THOMAS.—Rev. Myron Adams pastor of the Congregational church at Rochester, N. Y., has not long to stay, as a few Sundays ago he startled his hearers by boldly denouncing the popular notion of hell as a doctrine of the devil, and accepted Canon Farrar's position. He further said he believed the church was declining. Skepticism, he said, was crushing the church, and the church was in fault for preaching a false doctrine about the future condition of the race. A sensation described as profound was the result of this declaration. It is said that the chief members of Mr. Adams's congregation are with him in opinion, and that while others are opposed to him and declare he has no creed and is liable to advocate almost any heterodox belief, there will be no attempt to bring about his resignation.

BUDA, ILL.—A friend writes us thus, of the beautiful recognition of a more beautiful fact. The celebration of the silver wedding of the Buda Christian Church and its beloved pastor, *Unity's* loyal friend, Rev. Chester Covell.

"The occasion was so rare, a Liberal minister 25 years in one parish, here in the unstable West. Messrs. Clute, Hunting and Miller were there, and gave words of cheer, and warm congratulation. The church was crowded, and for three hours the feast of letters and addresses was enjoyed. A reception at the pastor's house, in the evening, brought him fair tokens, and well-chosen presents. John Bryant recited two poems beautifully, and choicely adapted to the occasion. It was a golden day for the "man of pure gold." "A man all gold," Prof. Swing once said of him to the Buda public."

(Continued on page 136.)

DIRECTORY.

ORGANIZATIONS.

1852.—Western Unitarian Conference. Office, 75 Madison street, Chicago. (List of officers in next UNITY.)

1866.—Wisconsin Conference of Unitarian and Independent Societies.

President, Hon. James H. Howe, Kenosha. Vice-Presidents, Rev. A. A. Roberts, Baraboo; Dr. J. C. Luke, Racine. Secretary, Rev. W. C. Wright, Madison. Treasurer, Rev. G. E. Gordon, Milwaukee.

1873.—Western Unitarian Sunday School Society. (Officers announced in next number.)

1875.—Michigan Conference of Unitarian and other Christian Churches.

President, Prof. Charles E. Greene, Ann Arbor. Vice-Presidents, Hon. J. J. Bagley, Detroit; Hon. Austin Blair, Jackson; Rev. Charles Fluhrer, Grand Rapids; Dwight Cutler, Grand Haven; Hon. C. J. Chaddock, Muskegon; Hon. Silas Hubbard, Kalamazoo; F. L. Prindle, Charlotte; Jasper Bentley, Lapeer; Prof. C. F. R. Bellows, Ypsilanti; L. D. Bartholomew, Charlevoix; Charles B. Peck, Port Huron. Secretary, Rev. J. N. Pardee, Charlotte. Treasurer, J. C. Richardson, Jackson.

1875.—The Fraternity of Illinois Liberal Religious Society.

President, Kersey H. Fell, Bloomington. Vice-President, R. L. Herbert, Geneva. Secretary and Treasurer, Rev. C. Covell, Buda.

1877.—The Iowa Association of Unitarian and other Independent Churches.

President, Rev. Oscar Clute, Iowa City. Vice-President, Hon. B. F. Gue, Des Moines. Secretary, Mrs. C. T. Cole, Mt. Pleasant. Treasurer, Rev. W. R. Cole, Mt. Pleasant. Trustees, Rev. S. S. Hunting, Davenport; Charles P. Birge, Keokuk; Mrs. C. D. Ingham, Algona.

1878.—Chicago Woman's Liberal Religious Union.

President, Mrs. J. C. Hilton, 699 Wabash ave. Vice-President, Mrs. E. I. Galvin, 11 Park ave. Recording Secretary, Mrs. B. Herford, 2802 Prairie ave. Corresponding Secretary, Miss F. LeBaron, 343 West Congress st. Treasurer, Mrs. J. Wilkinson, 482 North La Salle st. Directors, Mrs. B. F. Felix, 502 Dearborn ave.; Mrs. F. D. Patterson, 30 Langley ave.; Mrs. G. D. Broomel, 423 Warren ave.; Mrs. G. P. Gore, 951 Indiana ave.

1878.—Indiana Conference of Unitarian and other Independent Societies.

President, Hon. F. Church, Valparaiso. Vice-Presidents, Rev. Geo. W. Cooke, Indianapolis; Mrs. W. W. Cheshire, Crown Point. Secretary, Rev. J. H. Crooker, Laporte. Treasurer, Rev. Geo. Chainey, Evansville.

1880.—Ohio Conference of Unitarian and other Independent Churches.

President, O. Follett, Esq., Sandusky. Vice-Presidents, Prof. A. A. Livermore, Meadville; A. B. Chapman, Esq., Cincinnati. Secretary, Rev. J. T. Lusk, Marietta. Board of Directors, Rev, C. W. Wendte, Cincinnati; Rev. F. L. Hosmer, Cleveland; Prof. J. T. Bixby, Meadville, Pa.

1844.—The Meadville Theological School.

Designed to educate young men for the ministry. Well furnished with library and an efficient corps of professors. Expenses moderate. A beneficiary fund to aid deserving students. Address President A. A. Livermore, Meadville, Pa.

Antioch College.

Situated at Yellow Springs, Ohio. President, S. C. Derby.

Humboldt College.

Humboldt, Iowa. For particulars, address Prof. A. Earthman.

LABORERS.

The following is a list, as far as known, of those actively interested and more or less engaged in the work of the Liberal Ministry, together with their P. O. address at present date.

These, each in his own way, under different names, or with no name, unrestricted by credal distinctions and untrammelled by dogmatic tests of fellowship, "labor to advance the Kingdom of God," within the geographical limits of the Western Unitarian Conference. Those marked † are not actually settled as pastors:

NAMES.	ADDRESS.
Andrew, John	Keokuk, Iowa.
Blake, J. Vila	Quincy, Ill.
Billman, Ira C.	Jackson, Mich.
Bixby, James T.	Meadville, Pa.
†Bridge, W. F.	Yellow Springs, Ohio.
†Brown, John S.	Lawrence, Kansas.
Brown, James	Mode, Ill.
†Cary, Geo. L.	Meadville, Pa.
Chainey, Geo.	Evansville, Ind.
†Christy, C. W.	Meadville, Pa.
†Church, Geo.	Lincoln, Neb.
Clute, Oscar	Iowa City, Iowa.
†Cole, Wm. R.	Mt. Pleasant, Iowa.
Cooke, Geo. W.	Indianapolis, Ind.
Copeland, W. Ellery	Omaha, Neb.
Covell, Chester	Buda, Ill.
Cravens, Chas.	Toledo, Ohio.
Cronyn, David	San Diego, Cal.
Crooker, Jos. H.	La Porte, Ind.
Cutter, Geo. W.	Buffalo, N. Y.
Davis, Joel P.	Des Moines, Iowa.
Douthit, Jasper L.	Shelbyville, Ill.
†Earthman, A.	Humboldt, Iowa.
†Eddowes, T. Harold	Geneva, Ill.
Effinger, John R.	Bloomington, Ill.
†Eliot, William G.	St. Louis, Mo.
Eliot, Thos. L.	Portland, Oregon.
Fisher, Judson	Alton, Ill.
Forbush, Trowbridge B.	Detroit, Mich.
Galvin, Edw'd I.	Chicago, Ill.
Gannett, Wm. C.	St. Paul, Minn.
Gilman, Nicholas P.	Yellow Springs, Ohio.
Gordon, Gustavus E.	Milwaukee, Wis.
†Hassall, Robert	Keokuk, Iowa.
Herbert, Richard L.	Geneva, Ill.
Herford, Brooke	Chicago, Ill.
†Hewitt, Jas. O. M.	Chicago, Ill.
Heywood, John H.	Louisville, Ky.
†Hoisington, Wm. H.	Janesville, Wis.
Hosmer, Fred. L.	Cleveland, Ohio.
†Hosmer, Jas. K.	St. Louis, Mo.
Howland, Clark G.	Kalamazoo, Mich.
†Huidekoper, Frederic	Meadville, Pa.
Hunting, Sylvan S.	Davenport, Iowa.
Jones, C. J. K.	Louisville, Ky.
Jones, Jenk. Ll.	Janesville, Wis.
Kerr, Thomas	Rockford, Ill.
Kittredge, Frank E	Muskegon, Mich.
Learned, John C.	St. Louis, Mo.
†Livermore, Abiel A.	Meadville, Pa.
Lusk, James T	Marietta, Ohio.
McKaig, Wilbur	San Jose, Cal.
Miller, Milton J.	Geneseo, Ill.
Pardee, J. Nelson	Charlotte, Mich.
†Porter, Aaron	Mountain Lake, Minn.
†Roberts, Abraham A.	Baraboo, Wis.
Safford, Miss Mary A.	Hamilton, Ill.
Sample, Samuel W.	Grand Haven, Mich.
†Spencer, A. A.	Oshkosh, Wis.
Snyder, John	St. Louis, Mo.
Stebbins, Horatio	San Francisco, Cal.
Simmons, Henry M.	Madison, Wis.
†Stone, Wm. G. M.	Denver, Col.
Sunderland, Jabez T.	Ann Arbor, Mich.
Taft, Stephen H.	Humboldt, Iowa.
Utter, David N.	Kansas City, Mo.
†Vickers, Thos.	Cincinnati, Ohio.
Wells, John D.	Los Angelos, Cal.
†Wendte, Chas. W.	Cincinnati, Ohio.
Wilkes, Mrs. E. Tupper	Sioux Falls, D. T.
Wright, Wm. C.	Madison, Wis.

FIELDS OF LABOR.

Below we give a list of the organizations within the limits of the Western Unitarian Conference, together with the name of the Minister in charge, Where there is no settled Pastor, we give the name of one of the officers or interested laymen, printed in Italics. The list is only approximately correct, as many embryo societies are not included, and there are others which might not choose to be published in this list, but whom we are nevertheless glad to recognize as fellow-workers for "Freedom, Fellowship and Character in Religion."

California—Los Angelos	First Unitarian	John D. Wells.
Santa Barbara	Unity Society	*F. H. Knight.*
San Diego	Unity Cong'l Church	David Cronyn.
San Francisco	First Unitarian	Horatio Stebbins.
San Jose	Unity Church	Wilbur McKaig.
Colorado—Denver	First Unitarian	
Illinois—Alton	First Congregational	Judson Fisher.
Bloomington	Free Congregationalist	J. R. Effinger.
Buda	Christian Church	Chester Covell.
Chicago	Church of the Messiah	Brooke Herford.
"	Unity Church	*H. T. Thompson.*
"	Third Unitarian	E. I. Galvin.
"	Fourth Unitarian	
Geneseo	First Unitarian	M. J. Miller.
Geneva	First Christian Cong'l	Richard L. Herbert.
Hamilton	Unity Society	Mary A. Safford.
Jacksonville	Free Congregational	*Joseph Mason.*
Mattoon	Unitarian Society	Jasper L. Douthit.
Quincy	Second Congregational	J. Vila Blake.
Rockford	Christian Union	Thomas Kerr.
Sheffield	Unitarian	Chester Covell.
Shelbyville	First Congregational	Jasper L. Douthit.
Sonora	Sonora Unity	Mary A. Safford.
Indiana—Evansville	Church of the Unity	George Chainey.
Hobart	First Unitarian	*W. H. Reiffenberg.*
Indianapolis	Unity Church	Geo. W. Cooke.
La Porte	First Unitarian	J. H. Crooker.
Valparaiso	First Unitarian	J. H. Crooker.
Vincennes	All Souls	*L. M. Nicholson.*
Iowa—Davenport	First Unitarian	S. S. Hunting.
Des Moines	First Unitarian	*B. F. Gue.*
Humboldt	Christian Union	S. H. Taft.
"	Humboldt College	A. Earthman.
Iowa City	Unit'n and Universalist	O. Clute.
Keokuk	First Unitarian	John Andrew.
Kansas—Lawrence	Woman's Liberal Club	*Sarah A. Brown.*
Kentucky—Louisville	Church of the Messiah	J. H. Heywood. / C. J. K. Jones.
Michigan—Ann Arbor	First Unitarian	J. T. Sunderland
Charlotte	Liberal Club	J. N. Pardee.
Detroit	First Cong'l Unitarian	T. B. Forbush.
Grand Haven	First Unitarian	S. W. Sample.
Jackson	First Unitarian	Ira C. Billman.
Kalamazoo	First Unitarian	C. G. Howland.
Charlevoix	Unitarian	*L. D. Bartholomew.*
Muskegon	State Missionary	F. E. Kittredge.
Minnesota—St. Paul	Unity Church	W. C. Gannett.
Missouri—St. Louis	Church of the Messiah	John Snyder.
"	Church of the Unity	John C. Learned.
Kansas City	First Unitarian	David N. Utter.
Nebraska—Lincoln	Free Congregationalist	*George Church.*
North Platte	First Unitarian	
Omaha	First Unitarian	W. E. Copeland.
New York—Buffalo	First Unitarian Cong'l	G. W. Cutter.
Ohio—Cincinnati	First Congregational	C. W. Wendte.
Cleveland	Church of the Unity	F. L. Hosmer.
Marietta	First Unitarian	J. T. Lusk.
Toledo	First Unitarian	C. Cravens.
Yellow Springs	Antioch College	*Pres't S. C. Derby.*
Oregon—Portland	First Unitarian	T. L. Eliot.
Pennsylvania—Meadville	Independent Cong'l	J. T. Bixby.
"	Theological School	Pres't A. A. Livermore.
Northumberland	Unitarian	
Wisconsin—Baraboo	Free Congregational	A. A. Roberts.
Broadhead	Independ't Free Church	*L. W. Twining.*
Janesville	All Souls	Jenk. Ll. Jones.
Kenosha	First Unitarian	*W. R. Bradford.*
Madison	First Unitarian	H. M. Simmons.
Milwaukee	First Unitarian	G. E. Gordon.
Sparta	Independent	*M. A. Thayer.*
Wyoming	Liberal Christian Society	Wm. C. Wright.

"Unity" Sunday School Lessons.—Series V.

Published by "Unity," Room 57, 75 Madison St., Chicago, Ills.
One Set (10 Lessons,) 10 cts. 25 or more sets, 5 cts. each.

CHANNING,

AND THE UNITARIAN MOVEMENT IN AMERICA.

BY W. C. GANNETT.

(The references are to the one-volume "Works," Amer. edit., and the new one-volume "Life" of Channing.)

Lesson IV.

THE PURITAN FAITH OF OUR FOREFATHERS.

1. Saying the Catechism.

A hundred years ago, before Sunday Schools were invented, the children of New England "said the Catechism." "It was taught in the family, the school, the church. We had it for breakfast and we had it for dinner and we had it for supper." "Catechizing Day," when the youngsters were examined by the minister in the meeting-house before all the folks, was the great and trembling day of the year! *What* Catechism? The shorter "Westminster Catechism," drawn up in London in 1647. The famous "Primer" which contained it was the classic of New England, and "has done more to form the New England character than any book except the Bible." (*The Talk.*—See "Catechism" and "Assembly" in *Cyclopædia.*—Which way best,—Catechisms or Sunday Schools? Which *fills* the mind most? Which *opens* it most? How can religious teaching both fill *and* open it?)

2. **The Puritan Creed,** as taught in this Catechism and its explanations, may be summed up as follows:

(1) *The Bible* is the literal Word of God,—each verse a "Thus saith the Lord," forever binding. (This belief is the *bed-rock* on which Protestantism was built at the Reformation.)

(2) *God* is a "Trinity," *i. e.* three Persons in one,—Father, Son, and Holy Spirit. *Jesus Christ* was God in human form: and this God-Man died on the cross, to save men from being punished for sin,—his agony being accepted by Divine Justice as a substitute for theirs. (These two beliefs about Christ called "Incarnation" and "Vicarious Atonement," are the two *corner-stones* of Orthodoxy.)

(3) *Men* are born totally corrupt in consequence of Adam's garden-sin. All, therefore, lie under God's curse; all liable to Eternal Hell. But God graciously saves *some* of them, as just said, by accepting Christ's sacrifice in place of their own Hell-tortures; and these he calls by his Holy Spirit, irresistibly, to repent and believe in that blood-bought redemption. In his mere good pleasure he fore-chose these out of the race, ages before their birth; and in his own good pleasure leaves the rest to be born, helpless to escape the awful doom which birth imposes on them. Men are divided, therefore, into the "elect" and the "non-elect," the "saints" and the "sinners,"—and this on grounds other than those of their own character. (These beliefs about Man we may call the common *living-rooms* of Puritanism,—old rooms, rebuilt by Calvin.—*The Talk.* See "Calvin" in *Cyclop.* What is the Roman Catholic's "bed-rock?" (Matt. xvi. 18.)—Speak of this Catechism-creed as still the creed of our Presbyterian, and, in substance, of our Congregational churches: but show that "in substance" means softening, crumbling, being outgrown,—*e. g.*, "Election," "Eternal Hell," "Verbal Inspiration." The shells *vs.* the kernels of doctrine.)

3. The Appalling Faith: its Ground, its Good, its Harm.

What think you of this faith? Does it not make God out to be a Devil, and Man a helpless worm beneath his feet? Yet do it justice by remembering (1) *its ground,*—that both the Bible and the mysterious tragedies of Nature seem, here and there, to teach it. Jesus teaches something that sounds like "Eternal Hell," and John something like the "God-Man," and Paul something like "Original Sin and Vicarious Atonement and Election": and the Puritan's belief in their words as the very words of God led them to take this night-mare of Calvinism for eternal truth. The Bible put out for him the eyes of his common-sense and conscience.

(2) *Its good:* remember that Puritanism had a noble side—its intense faith in God's ever-present providence and in his sovereign law. This was the secret of its strength. To fear God as the Puritan did was to be fearless of man. So its glory was the strong, self-reliant energy of character such loyalty produced. Calvinism, Bible-slave as it was, made three nations who believed in it hero-nations in the cause of the people's liberty,—the Hollanders, the English under Cromwell, the New Englanders.

(3) *The reproach* of Puritanism was its narrow mind, its dogmatism, its intolerance, its untenderness, its denial of imagination and the sense of beauty,—and the grim character it thus produced. (*The Talk.*—To do justice to another's creed, or to our own, is to see both its good and its poor sides. Cannot a poor creed be helpful? Does creed make character or character make creed? Creeds *vs.* Deeds. What *is* a "creed?" One's double creed,—his church-creed and his real life-creed. Why object to creeds? Are they necessarily hurtful? Have not you one? (If *yes*, how did you get it? If *not*, is it because you are thoughtful or thoughtless?)

4. Puritan Society.

In primitive New England the State was a Church; the land, a Hebrew Palestine; only church members voted; the meeting-house was supported by taxes like the Public School; the ministers and deacons the leaders of society; church-going the universal custom; the Sabbath a hushed and awful day; the home-life bathed in family-prayer; "Special providences" an every-hour affair; the Bible the almost sufficient library; pictures, music, poetry, superfluous and suspected; wigs, saint-days, Christmas-keeping, Bishops, hated; Free-thinkers, abomination; a Roman Catholic, Babylon!

On the whole, an admirable faith to have had in one's grandfathers—and to outgrow; provided we outgrow only its inglorious side. (*The Talk.*—See "Puritan Boston" in *Atlantic* for Feb., 1880.)

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SELECTIONS FROM CHANNING.

"I smile when I hear poetry called *light reading.*"

"Let me first feel the force of truth myself, and then impress it on others."

"Great objects make great minds."

"Do not waste your breath in wailing over the times; strive to make them better."

"Better that the globe should be tenanted by brutes, than by brutalized men."

(NOTES FROM THE FIELD.—Continued from page 133.)

INVITED TO GO.—The Rock River Congregational Association suspecting Rev. J. Wassall, of Nora, of unsoundness in the faith, invited him to read a paper at their meeting at Morrison, on the 18th and 19th ult., that they might exercise their olfactories on the same. He accepted and gave a paper on "*Non sequitors*, or Things That do not Follow," and the aroma of heresy was so apparent that he was instantly invited to withdraw. The same resolution forbade the discussion of the paper; it was too naughty. Coupled with this was a resolution highly commending the christian spirit and character of the delinquent. Brother Wassall is well known to many of the readers of UNITY, and we welcome him to that genial outdoors where there is room enough for all sincerity and fellowship for all worthiness. Mr. Wassall ought to be under obligations to the Rock River Association for putting him where he belongs; also to his church at Nora for their determination to stand by him and with almost an unanimous vote deciding to go too.

THE INDEX.—This ablest organ of free thought in America, on the first of July, passes into the hands of the Free Religion's Association, and will be under the Editorial charge of the Secretary, W. J. Potter. Francis E. Abbot retires, after a ten years struggle, characterized by a devotion and ability altogether noble. *Unity* joins, with a host of other friends, East and West, in hearty thanks to Mr. Abbot for the work he has done in widening the horizon of religious thought and in sincere regret over his apparent retirement from the public ministry of mind, for which he was called by the same voice that called him into being. Mr. Abbot's methods and phrases are not our methods and phrases, how can they be? or, why should they be? But we would that the moral elevation, the scholarly honesty, which has characterized his work everywhere and always, might be ours also. Here is our hand Brother Abbot, though we know you do not now go away from us; and to you Brother Potter, though we know you do not now come to us, we will be as we have been, comrades in the same old army of God. The battle-cry is Truth. The countersign, Fellowship. It is only a change of posts. Forward! Guide right!! Touch elbows!!!

MORAL EDUCATION.—Among the many good things that found utterance during the much-meetinged anniversary week in Boston, the following extract from Mrs. Kate Gannett Wells' address before the Moral Education Society deserves a place: "The real purpose of an American public school is to make *intelligent citizenship* possible, which can only, surely, be done by formation of character; and thus we must have morality inculcated in our schools. Books alone are not enough, as either object of or subject for instruction. Surely the alleged increase of crime within the last fifteen years, the apparent deterioration in public morality, the spectacular newspapers of sin and the printed columns of forgery and wickedness show the need of formation of character in the school children. There is nothing sectarian in morality. Catholic and Protestant and infidel, alike, theoretically believe in honesty, justice, kindness and patriotism. Thus morality should be taught as a system of personal ethics, devoid of all religious coloring, as data established on principles deduced from the consensous of reason and conscience and expressed in philosophical formulæ, capable of reduction into simplest terms, to be comprehended by a child's reason and conscience. Then he can see that no religious tenets have produced the common proverbs of morality, such as "Honesty is the best policy," or that a "Rolling stone gathers no moss;" but they have been wrung from daily personal experience. Altruism is the outcome of morality as well as of christianity, and mutual helpfulness is its synonym; individuals, home and nations helping each other because morality is the foundation of all right living.

Nor is it unwise to show, historically, that religious consciousness is the efficient cause of civilization, leaving the subject in too broad outline to suggest whether monotheism was the parent of polytheism, or polytheism of monotheism. Direct moral teaching should be given by talks, discussions and compositions. Where is the time? it is asked. Cut off some other lesson, then, for morality. Unlike much kept book knowledge it is of *immediate utility*. Our children are to be the nation, which, as a nation, in order to be prosperous, must be both moral and industrious; and morality is the reverse side of industry. Change the substantives into the adjectives, still they join, for an industrial people is a moral people.

MEADVILLE, PA.—We go to press too early for an account of the anniversary exercises of our School of the Prophets. The graduating class is one of exceptionable maturity and promise. UNITY gives them God speed in their chosen work. The following is the list of the class with their theses: E. M. P. Harris, Utica, O., "William Ellery Channing;" D. W. Morehouse, Lockport, N. Y., "Ancient Pyrrhonism and Modern Agnosticism;" John A. Savage, Meadville, "Certitude in Religion;" Henry R. Wilson, New York city, "Our Being's End and Aim." Mr. Harris has already found a niche to work in the christian fellowship of Ohio. Messrs. Morehouse and Savage have temporary engagements in New England. Mr. Wilson, we hope, will settle into a western harness. Prof. Cary after listening to the singing of the following original hymn which he wrote for the occasion, hastened to catch the boat for Europe. Sunshine and health be his lot while there.

Who along the banks of Jordan
Loud proclaims the coming King?
With the warnings of the prophet
All the wastes of Judah ring:—
'Make a highway for our King,
Who the captives home doth bring.'

Now from ocean unto ocean
Echoes far the herald's cry,
Who, the prophet word repeating,
Still proclaims the conqueror nigh;—
'He whose throne is fixed on high
Comes to save Humanity.'

Long the road from sin to glory,
Satan's hosts infest the way;
But our captain safe will lead us
Out of darkness into day.
Shrink not, soldier, from the fray,
Nor the victory delay.

If God held all truth shut in his right hand, and in his left nothing but the ever restless instinct for truth, though with the condition of forever and ever erring, and should say to me, Choose! I would bow reverently to his left hand, and say, Father, give! Pure truth is for thee alone!—*Lessing*.